

Now you know the assumption for Monday is that you have more than just curiosity about work. Maybe not commitment, but in any event, certain anxiety that you want to know how to work and that you ~~also~~ will undertake to do it. You know that if you don't do it, it stays outside of you, at most it comes in your head and it never will have any affect. It may be enjoyable, but it is not something that I believe that one ought to look for when you become interested in attempts to become objective.

You know also that I would prefer Monday people to come regularly and to that extent you commit yourself; that you really show certain seriousness of wanting to find out. That also, I've said it several times, in connection with that and in order to help maintain what we are doing, that you're under obligation of payment; and I want to repeat it again that the payment is fifteen dollars per month, payable before the new month. The reason I mention it now, that if you have some difficulty, that you start to budget a little bit so that before the first you will have a chance to pay me or pay the secretary or send me the check - whichever way you want to do it - but I, I will depend on that and also it will have be an indication as you very well know about your own seriousness regarding work. Because, if you have to pay for something, then you expect something in return and you also will be much more desirous of getting something for your money. So let that be understood, if it cannot be done - if you are in that kind of a condition - you have to ask me and as I have a kind heart, many times of course I will say alright, because I don't want to be in any way and neither do I want to be in the way of anyone who is honestly interested in work, because it is not a question of poverty and riches. It is a question of really being interested for, for your own soul; of something that you want to accomplish in this life and the seriousness may be there together with poverty. At the same time, if I'm too lenient, you will also misuse it. That is human nature. And I would like you to put on one side of the scale the different expenditures you have now had and which of course are required and which have a value, and on the other side of the scale you put what you really believe is the

value of your inner life and the means of bringing it more and more to the foreground in order to understand that what is really the purpose, the purpose of your life, the aim. The reason for your existence. And that perhaps by means of this kind of work you will be able to uncover certain truths which otherwise you may not see; or where in ordinary life without the knowledge of how to become objective, you will simply pass by them, since they are maybe at times a little disagreeable and you protect yourself because after all you have to live with yourself in the best way you can and you don't want unnecessary criticism and you don't want anything that might interfere with the way you want to live unconsciously. You realize that this is a whole question of consciousness is not a question of earth at all, it's a question of consideration of yourself on earth and more and more understanding of what is the bondage, why you are kept, you might say, on earth, and when finally you might die and then be released and perhaps there is a definite meaning for the existence of yourself and that once you understand that, that there may be a different kind of a reason than just being alive, and almost I would say having a good time, or to make the best or to suffer through certain things which are unavoidable; and perhaps there is the possibility for the utilization of exactly that kind of an experience for your own benefit and in order to produce or create something that can continue to exist without being affected too much by the conditions of life. When one talks about that and the possibility of freedom, and of course you must realize that certain work has to be done, because freedom just doesn't happen to come by unnoticed and, as I've said many times, mother nature is not going to give it to you. In the first place you're not entitled to it, you're unconscious; your fulfilling your functions in life the best way you can and there's no pressing necessity of trying to evolve. It's only for those who really believe that a certain evolution may be possible, and maybe afterwards you might not only consider desirable but quite urgent and it becomes more and more a necessity for oneself; that then you start to look at these things a little differently and you probably will place the value of your ordinary life in a different light. So all that is connected with your attitude as you are

and how attentive you can be and based on that, the kind of questions that you might want to ask in order to clarify for yourself what do you have to do. That of course is always the problem. Here are ideas, certain things that are put in a certain way, sometimes by reading, sometimes by hearing, talking about it, there's something is stirred in you that it may become desirable to know more. And that immediately the question comes up, what will I do in order to digest it, to eat it, to make it part of me, the totality of me, not as I said only the mind, or a little satisfaction you could feel that makes you feel good, but it won't help you to buy any bread and the next day you will probably get as angry as before. The realization that one is bound; the realization that one is automatic, that one is without any question mechanical; that one is really unconscious, knowing well enough that there might be a possibility of consciousness; that then the reason for coming on Monday is how to find that particular kind of a road. And that your questions have to be adjusted for yourself to make it clear what is it that I now have to do; how do I start, where do I begin, how can I continue when I meet obstacles - which of course will be in the way because the road to consciousness is an unnatural one and everything of ordinary nature will oppose it, at least in the beginning. So what question are there now in your mind?

Jean: I had two tasks from before Christmas time and one of them was about turning off lights.

Mr. N.: Ah, it was a long time ago wasn't it.

J. Yes.

Mr. N. Why didn't you report on it before?

J. Well, I went home for 3 weeks in between and then I came back.

Mr. N. There are lights there too, aren't there? J: Yes.

Mr. N. Did you turn them off?

J. I annoyed a lot of people, but it didn't, - I had some good experiences in terms of realisation when I turned some of them off, experiences - but I didn't do it as often as I should have.

Mr. N. Could it function again like a new task a little renewing your desire, and really do it right, and when you turn it off and nothing happens, turn it on again?

J. I think I would like that very much.

Mr. N. Ya, because if you realize that when you turn it off you incur a responsibility. You see, what is electric light. It's the use of energy; the total amount of energy that is available is limited; it depends on the conditions of earth wherever it may be in this particular solar system or in the ~~rest~~ relation to planets with the sun. It has to come from somewhere. It is produced out of certain other materials by conversion of them and then we have energy in some form which is useful to use if we want it. But if I know now that there is a definite quantity, and not just assuming that there will be enough and there will always be enough, because it isn't true. Everything on earth everywhere has an end. You see, I cannot immediately assume that it will exist all the time, because then I would have to assume that I exist all the time, and when I look around and I know that nobody exists all the time and that everything on earth is subject to decay, that it will be destroyed. That means that the energy that is available also is subject to decay, that it will be destroyed. That means that the energy that is available is also is subject to the same kind of a rule and when there is a maximum of certain things and it is used up, there is nothing else, unless there is a special process by which it would be made again. So when you turn the light on, you incur a responsibility for the use of energy for quite a useless purpose when the light is not needed. So you see, you turn it off having in mind that then you follow in accordance with a certain rule of morality which you ~~at~~ that time want to, let's say, execute, of which you want to become part, as if at that time you really take on your shoulders a little bit added responsibility of helping maintaining that what particularly is needed to see that energy when used has to be used efficiently. Consider that the matter of health, as far as the earth is concerned, the the quantity of material that is available for helping use with artificial lighting, is now limited. You know Gurdjieff calls it Okidanokh. There's a tremendous waste. You can look anywhere in any big city,

whenever there is publicity or bill boards or things that are lit up. Absolutely ridiculous, how much electricity is being used for nonsensical purposes in order to make it easier for man most likely, which as a result, of course, has that man is getting lazier and lazier. I want to undo that as much as I possibly can, if I feel that way. The reason why I want to feel that way is that it belongs to me to say yes or no about the use of that and if I can have it in my own power to say that and to prevent waste, then I will have towards myself also the same kind of an attitude that, if I can turn off light, I will also turn off unnecessary energy in myself. You see, I cut myself in the same kind of a law and this is the advantage of utilizing that what is now taking place without any particular thought. You bring it back to your intellect. You become part of it and at the same time, when you turn it off you say, this is a good idea. I will now apply it in myself. If that thought isn't there, turn it on because you're not entitled then to be a manager. And then you have to come to the conclusion that you for yourself also are not a manager. When it is made personal like that you will probably feel better; that is you will have a experience. So far it's like outside, you don't think about it, but when the light outside can make you think about yourself, your state, the way you are and then how unnecessarily you use energy which of course one has when one is quite young, it doesn't matter so much. But at least one has to be taught that energy also for oneself gradually will dwindle. So learning this early in life is a very good thing. So when you turn it off and nothing happens, turn it on, wait for a moment; ask yourself, what am I doing? then you say, what am I doing here? and then you say, who am I? And then you turn it off. Alright? J. Yes.

Mr. N. Do it for a week. J. Yes.

Mr. N. Ane never mind how you annoy people alright? Ya.

Helen: Mr. Nyland, at the second meeting that we had on Saturday at one point we started talking about vibrations: that some people had felt them and some people hadn't, but no one...

Mr. N. Second meeting when? Saturday?

H. . . . no one... yes and we had a little dinner

Mr. N. talk upstairs?

H. No we had some dinner on Saturday, remember. This is a couple of weeks back while you were away.

Mr. N: Oh! then I'm not suppose to know.

H. We told you about it.

Mr. N. Now you'll have to tell me, you had some dinner on Saturday while I was away? H. Yes.

Mr. N. and then you had a discussion about vibrations.

H. Well, that was brought up and some people had felt them and some hadn't but nobody knew what they are physiologically and what they meant psychologically, or what they really mean in terms of work or in terms of observing ourselves

Mr. N. What is a ~~xx~~ vibration for you?

H. It's something that seems to happen...

Mr. N; To yourself H. Yeah.

Mr. N. Light is a vibration. H. I know, so is sound, but this seems to be different.

Mr. N. What, how different? When you talk, when you have a feeling? What is the ~~diff~~ vibration ..

H. Well, that's another thing. Sometimes it seems when I feel it that it's that it may be only feeling, be aware of my heart beat, but then other times it's very different and it can't be that.

Mr. N. Is it a vibration?

Q

H. Ah, I don't know what it is.

Mr. N. How does a vibration start?

H. By my being quiet and ....

Mr. N. No vibrations in general, have you any idea about vibrations?

H. You mean in a physical sense? In terms of physical...

Mr. N. Maybe, as usually. Vibrations physically expressed. Psychologically they also exist, but let's take the physical first. The tuning fork, it vibrates, picks up a sound.

H: It's a form of energy.

Mr. N: How does it get the energy?

H: I don't know.

Mr. N: Well, have you everthought about it?

H: No, That's why I asked, because I don't know.

Mr. N: Ya but you talk about vibrations and now without a unclear you haven't even thought where it starts or what it is. What is a vibration? It's a word we use very often, ofcourse. How does it come into existence? As a result of what? The force that can be converted to a vibration, as a means of communication between 2 points. The vibration rate is a condition of certain media in which these vibrations take place and then at the same time because of this, the force is sent from the place of origin to some other distance and dependent on the depth of the vibration, the distance will be larger or smaller. That in that kind of a vibration rate, when it is in what we call ether, it produces light; when it is in air it produces a sound; when it is an electric vibration it may create a condition in certain matter surrounding which then may be expressed in the form of magnetism Whatever it may be. But what is the origin? A force being converted. Try to see this force as something that is circular, that rotates, has a dynamic quality, because that we can conceive. And at that times then there is another force which pushes it out of that particular state along a certain line and that then certain points on the circumference of that circle will describe a certain rate of vibration as a line, not necessarily in the way we are used to when we describe a \_\_\_\_\_ curve, but it will give you an idea of something that is first stationary and then sent out from that place because of force acting on it. It will create a vibration...

H: Like a spiral.

Mr. N: Not necessarily a spiral. A spiral stays within the circle, but this is moving and as it moves there are two forces now: One the dynamic one of rotation and the other one pushing it in a certain direction. Alright now we have a vibration

rate and that represents then the force which is converted into this vibration. Dependent now on the strength of that particular force on that will depend on what kind of vibration it will have. This is physically. It is then the creation of a certain condition in matter in which these two forces operate. Psychologically, it is in the first place a state in which one is regarding let's say a mental functioning and then an activity is set up because that what is now in the mind as a thought will have a possibility of moving in the direction of execution of that thought. And it is then as if the rate of vibration of a thought process goes out from one to that what one wants to accomplish as a thought being sent out in space. Now what do we want to talk about if it is there. The question if it is there, can it be noticed. That is, if there is a rate of vibration - sometimes if you want to include feeling in that it is the same kind of a thing as for your mind. It is a state in the body - solar plexis or a heart - in which there is a dislocation of the matter in some form by means of which certain things are set into motion and with the idea that that ought to be extended or will have a certain direction then from a person, certain rates of vibration are sent out into space. Sometimes they can reach another person. Sometimes they don't reach anything at all. If you throw a stone in the water the waves are rates of vibration, although at that time that what is matter stays in its place, only it goes up and down, but the final result is exactly the same because it is an influence at a distance. That is why we use vibrations. It is not a straight line. It goes by means of up and down, but because of that and the force pushing it, it ~~xxxxxx~~ extends then away from the point of origin. Alright? Psychologically I have in mind certain thoughts. I would like to convey them. Dependent now on the disturbance of the condition of my mind, there is a certain rate of vibration set up in the form of a thought now being thought by me and that that, when I wish, the wish will now extend this thought out and away from me in a certain direction hoping to reach someone else; that is a ~~throught~~

thought about a person or a thought about that what is a concept which I would like to create. Many things can happen of course when rates of vibrations start to function from a person in a certain direction. Now, what is the good of it? It's a form of communication. That is, when I strike a tuning fork, it is then that the sound can be heard. It is for a purpose that my ears want to receive that vibration, and then they translate it back again into the original sound. The same way any rates of vibrations anywhere and in any kind of a medium can reach certain people who maybe sensitive to receiving them and translating them in themselves again into that what was originally the cause of the vibration. So that then ~~xxxxxxxxxxxx~~ ~~xxxxxxxxxxxx~~ ~~xxxxxxxxxxxx~~ the vibrations themselves become nothing else but form of communicating, of carrying from one place to another a certain form of energy. Light is in the same way; electricity, I said a little while ago. But thought processes, communications of that kind. If I have enough of a thought of a certain kind it can penetrate and go perhaps not in the air, but it is there as something that creates - you might call it an atmosphere around them which extends and people who are sensitive to that can take it in and this would be a form of thought transference. You see? A form that I want to communicate with others and it depends/<sup>then</sup> on the sensitivity of the recipient and the force by which a certain thought is sent out, to what extent that mental telepathy can be translated into concrete thoughts with the other person. You see there are two ways by which certain forms of energy can be communicated. It is a question sometimes of a direct line like an explosion; although that what is the sound vibrates, that what may be the explosion like dynamite, may be a direct force of that what is being exploded. In the same way there are two ways in a mental state; one is by means of a vibration rate where I become dependent on the recipient being able to receive; the other is a direct thought which can reach a person and then - if it is strong

enough - it will hit the person in a certain way, as a thought struck me. That's the difference between the two. Enough?

H: How can, can - is there anything about it that can be used in any other form?

Mr. N: I don't think it can be used really.

H: That's what I meant.

Mr. N: I think it's a normal condition for man, that he is the way he is unconscious. In a conscious state a certain way of vibrating can take place in the mind as it mentally functions. If there is an "I" it can be directed and without any ~~question~~ question can have more force because that "I" is not bound to the vibration at all. It can even go on its way and help that what is now, you might call it a change of matter in the media in which it operates, will then be able to extend the influence further. The other is that the mind, it becomes a conscious instrument in itself, is much more free than the ordinary mind would be and that then that what is sent as vibrations from an "I" now functioning with a mind, you might say, of its own, that then that becomes less and less dependent on the media and that the affect of that can be instantaneous. Consciousness of course on that basis is not subject to any particular time dimension or even space dimension. It can be there and it is there. And a final solution to consciousness would be infinity in which that what exists, exists everywhere and always. It is still a question if even at such a point vibrations are necessary.

H: Thank you.

Mr. N: Alright? Nice philosophy. Yes Fred.

Jim: You spoke before about uh, that man uses energy...

Mr. N: Wait a minute, I said Fred.

Fred: Report on the task, the arsm. I did it as I was supposed to.

Mr. N: It's a short story isn't it?

F: I feel safer if I keep it short.

Mr. N: Ya, but it's not so elucidating.

F: Uh, well...

Mr. N: Tell the task Fred.

F: Oh, well, the task was to keep my arms out for 10 minutes and during that 10 minutes to first turn palm up and palm down 10 times on the left arm and then 10 times on the right arm and the third part was to move my head first to the left and then to the right for 10 counts also, and continue this for 10 minutes.

Mr. N: Could you do it?

F: Uh, yes.

Mr. N: Did it help you any?

F: Well, I think Saturday something, uh where the first five minutes of it I tried to be as alert to what I was doing as possible, and so I would try to do it sometimes if I felt that I wasn't, that my mind was wandering, or I was wandering or something that I couldn't seem to be alert to what I was doing, I would either vary the speed of it and somehow or other Saturday - the first 5 minutes of it - went without my noticing them. I seemed to dwell - all I guess I'm trying to say is that I felt from that, my conclusion was that I was - I don't know if I should say involved, uh, but I was trying to sense what I was doing - is all.

Mr. N: Not so good Fred, uh?

F: I don't know.

Mr. N: You know it's a description of what you would do in ordinary life in order to do something a little unusual. When I say did you get anything from it, you know what I meant.

F: I'm not really sure that I do anymore.

Mr. N: You've heard of "I" before haven't you? We talk about it unclear.

F: Yeah, but I really doubt it when I, -afterwards, if I think I've had it, afterwards I doubt it.

Mr. N: Yes, I doubt it very much.

F: Yuh. So, how do I know if I've heard of it? I've heard of it intellectually, but that's as far as I can go, sort of.

Mr. N: Have you ever - have you, during this particular period when you did this exercise, have an experience, that as if something else was watching you?

F: During this exercise?

Mr. N: Mmhm.

F: I guess not, I don't, I can't say definitely yes.

Mr. N: ~~OK~~ To bring it down to very simple terms. At the present time you're sitting. Now, if you try to understand what is meant by work on yourself at this moment. Would it be possible for you to have an experience of something that you as a body is being watched or observed?

F: I don't know about right this moment.

Mr. N: Well, this is what I mean.

F: I, I don't have that much control of it, where I can just say at this moment I'm going to be awake or be aware.

Mr. N: Then the conclusion is you don't.

F: Well, I know I don't.

Mr. N: Mm?

F: I know I don't.

Mr. N: The question is, can you?

F: Can I, Can I become awake or aware at any specific moment? God no.

Mr. N: No?

F: No, I can try, but I, that doesn't mean I'm going to succeed.

Mr. N: Fred, if you sit there and you close your eyes, can <sup>you</sup> be aware of yourself? Something in you can be aware of you?

F: I get something, but I don't know if it's real.

Mr. N: No, the question is that you get something that might be real. You hope it will be and if you continue with it, maybe it will become real. Simply doing

something unusual in extending your arms and doing certain movements with it or with your head simply because of its unreality, its unnaturalness of it, might call to your attention that that of course is done for a certain purpose, not to acquire the dexterity to able to extend your arms, but that something in you, or as of outside of you, becomes observant of you. I'll give you another task. Ten minutes in the morning with your eyes closed, you again try to become aware of yourself, as if something is aware of you and during that time you can move your hands anyway you like. You can also move your arms, stretch them out, keep your eyes closed and see if something remains aware or at least has a semblance of that kind of a - let's call it for a moment - taste. The sense of existence of you, independent of that what is your ordinary mind.

F: I get things like this ...

Mr. N: Okay...

F: ...quite often, but I don't...

Mr. N: Okay, well continue with it for 10 minutes. It leaves you and then you bring it back. And if you have difficulty, change the position of yourself, try to hold on to that what you call an awareness for yourself as an experience. It doesn't matter if it's the absolute truth, but it is a little different from the usual way, because it is not necessarily a thought that you have. An awareness of the existence is something that is not a mental process as we know it. It definitely is an experience of existing. Alright?

F: Okay.

Mr. N: ~~XXX~~ Ya?

F: Yes.

Mr. N: Good luck Fred.

F: Thanks.

Mr. N: Now, who was speaking there a little while ago?

J: Yes, you said that man was becoming lazy using up the energy of the earth, so that I assume he wouldn't have to work in some way using up his own energy. And then you said at the same time that one should become aware of one's own self and how much one wastes one's own energy. Now, It would seem that one way of not wasting your energy would be to use up some of the other energy of the world, for instance, like taking escalators or something like that.

Mr. N: Yes, but...

J: Or do you mean to imply that there's some sort of ....

Mr. N: ...this is two different scales. One belongs to the earth as a whole which is not yours, but you use it, in order to be conserving about that I acquire certain ability of conserving certain energies. When I know want to apply to myself, I'm on a different scale of myself. I'm not then part of the world as a whole, but I'm a little unit and that relativity of going from the large to the small I now try to use to same kind of a principle in conservation energy which belongs to me. You see, if I don't use an escalator, someone else probably is using it. When I learn to turn off a light, it simply means that for that particular purpose the ~~light~~ light was not needed. I then for one moment become part of the totality of - let's say with a big word - the earth, which of course produces energy in some form and I make myself responsible for it. That's as far as that goes. Now, if I want to use what I've learned for my own world, I start to realize that I on a smaller scale, relatively speaking, also am wasting energy. So you see, it's not a question of using the energy and I not using my own. I will use the energy that really doesn't belong to me when I turn on the light and can leave it or take it, but when it becomes, I become responsible for myself, I have to consider my own energy that is available for the purposes for which I want to use it. You see you

cannot compare the two things because they belong to different levels, but you can extract out of one a principle and apply it to another level. You understand what I mean?

J: I - not really, but I'll think about it.

Mr. N: Think about it, because you see it is a question, not the utilization of that so that you spare yourself. You're perfectly able and you're also--it is a legitimate to use to energy for yourself that has to be used. For instance, if you want to continue to live you have to eat and you have to use energy for that purpose to maintain yourself. You're entitled to it. I was talking about superfluous energy, which we as human beings becoming responsible, are wasting. Think about it, because don't mix the two things; they are relatively related, but not in an absolute sense.

J: Well, say, if you, if you work be manual labor when you could work in some other way that wouldn't expend that much physical energy.

Mr. N: True, you can of course save it, and naturally you save your own energy. I don't think it's good to save your own energy at the expense of the possibility of maintaining yourself. You can train your stomach to eat certain kinds of food and it will adjust itself. Whenever now it happens to be that a little different kind of food comes in, it will not be digested and your stomach even might throw up. I think from the standpoint of a man as he is, he has to use whatever energies that are available for him for the purpose of developing himself. If I don't use my brain it becomes soggy or rusty. Then the brain which I originally had to be used, not being used at all, is not fulfilling its purpose.

J: So, maintaining actually means a certain amount of use.

Mr. N: Absolutely. It's necessary in order to keep alive, otherwise I go down to a much lower level of becoming like an animal and a plant. I could continue to sit and breathe and become a plant. If I become lazier and lazier by means of

push buttons, of course I can continue to exist as a body, but I'm not a man. It depends entirely on what you want to define as a man. A man is a creature who can do, not a creature who happens to think or to feel; to be up and doing is the function of a man. To be able. This is a form of his life which has to be expressed; only it can be expressed in 3 different ways and if it's only expressed in one or two ways by taking in - let's say looking at TV and nothing else but just sit in front of it - of course one remains alive but at a very low level, because all that is being fed is your intellect at most - if it is being fed. But it's not a man. A man has three centers and for him all 3 centers have to be active and if possible in connection with each other in a certain form of balance. You see it depends how you want to define what a man is and what he should be. Alright? We'll let it go at that?

J: Yeah, well one further - would you say that every man has a certain balance?

Mr. N: No, I don't think they have. I think that a man should try to get a balance.

J: Well, that's what I mean, that each man, that there is a balance that he could attain.

Mr. N: I believe so, yes, yes. The question of the level of the balance is still open to question. I may be satisfied with a very low balance of existence in which my three centers are functioning also at a very low level. It all depends what I'm satisfied with. I think that a man should develop all 3 centers to the greatest possibilities of development in such centers. And that then - in the real sense of the word - he would become a man. In the terminology of Gurdjieff he could become harmonious when all 3 centers are in balance.

J: Well then this - you can't for instance save energy that you might expend for the development of your physical body in order that you might develop your emotional or mental body.

Mr. N: Quite right, if you know how to develop them. There is a limit to the development of the emotional center and also intellectual centers as long as you're on earth as you are unconscious. The real development of the other two centers to its fuller - fullest development can only take place in a conscious way. But

maybe you don't understand it quite. You see, I'm now talking about the development of each center to its full growthness of each and that physical center is complete up to si, do in the octave and that the emotional center is only complete up to fa and that the intellectual center only is do. So that potentiality of man which he actually could actualize if he knew how, would mean the completion of his emotional octave and his intellectual. We'll talk about that some other time, alright? Mac's in the back?

M: Marcus, Mr. Nyland.

Mr. N: Yes.

M: Mr. Nyland, I did a task you told me to do last week, which was to write out what my objective for the next 10 years would be, what kind of man I would like to become. And I'll give it to you in writing after the meeting. What is on my mind, though, um now, is this. I think about work a great deal and work is not always a question of accomplishing the task or doing a task that you have given me. My experiences in the past few months have been of such a nature that I have come awake in strange places foreign to me before that and I have known I was awake and for a moment I was able to do some bit of work. But now the question for myself is this. How does Marcus work without a task, without Mr. Nyland when he has no meeting to go to and when he travels around the face of the earth, what is it he's to look for inside and outside for himself.

Mr. N: Marcus has to look for a wish belonging to Marcus, independent of a meeting and independent of Mr. Nyland.

M: Yes.

Mr. N: If there's something in oneself which is -- you might say, crying for the possibility of expression. If a person is not

satisfied with the way he is and there is a question mark in him trying to find out how he can solve that particular problem. He will then have in him a desire for finding a means; some way by which he can actually then, let's say, develop or solve that particular problem. It depends now how much this intensity of a wish is that exists in him. And it can be, of course, within a man without having any contact with any meeting or with any person.

It depends how you are when you are by yourself and to what extent there is that kind of a wish for wanting to develop further, or even you might say trying to become conscious. If that wish is there, what you need is a way of applying it and then to convert the wish into that kind of a wish not only to change but to grow up and in terminology of Gurdjieff, we would say to try to become aware or, if I could continue the awareness state, to try to wake up. So that the reason for work would be to reach a state of consciousness on the basis of <sup>that</sup> what I am now, not accepting that what I am as final. When I believe in an evolution of myself and <sup>that</sup> what I want to start with is a certain unfinished condition and knowing that there ought to be a possibility for me to develop if I only apply myself in accordance with certain rules, then I will work regardless of where I am. How to get to that particular point or even how to know that I have that wish. Try to relax at certain times Marcus and come to yourself, well as you can in an unconscious way. Try to take the different thoughts and reduce them to a minimum, not necessary to think all the time about the same thing or even to have thoughts restate in your mind. Reduce them (unclear) relax. Relax your feelings.

Relax your body of unnecessary tensions. Sit quietly, restful. Don't fall asleep, not even physically. Try to remain as alert as you can be and simply send, in accordance with whatever you now have as a wish, only energies for the maintenance of your body in a relaxed state and the functioning of yourself in as -- on as low a level as is needed for the further maintenance of such functions. At such a time, if you continue for a little while, and as I say if you don't start to dream, if you don't start to fall asleep physically or if you lose interest, but if you maintain an alertness there will be a conclusion that you will reach regarding yourself and most likely it will be: "but there is a wish in me to grow." When that is there, all you have to do is to apply what you know about work and start then and not later. The ability to work depends entirely on the clear - the clarity in one's mind of what is meant by work. You know, we call it "A, B, C", an objectivity. A concept of objectivity. How to reach it? By observing, by trying to accept the condition of my physical body the way it is, as if I then at such a time could become impartial to such a manifestation. And to try to introduce into that a possibility of a moment, not knowing exactly how to explain it mentally, but which can at a certain time become an experience of one's self, that knowing at one moment that one exists. This question of instantaneousness or simultaneity, together with impartiality and observation in the real sense of the work constitutes the "A, B, C" of attempts to wake up to myself and it is then at such a time, as if as a result something seems to exist for me that is then actually observing as if there is that observer observing me, my physical body. This I try to do when I have a wish and it can

be done at any one time, in any kind of a condition, wherever I am, regardless of New York or any other place you might find yourself. You carry with yourself that what you are in the condition which it is, with the wish and hope that a belief that it could change and that you could change into a conscious man. This belief you must have. You have to know what to do; you have to have the wish to apply it and the belief that such a thing is possible for you to have an experience of consciousness. These are the 3 ~~things~~ that have to be fulfilled before one ever can expect any kind of a result in any way and if they are not there, I may know how to do it, I may even have a wish, but if I believe that it is impossible for me ever to become conscious, it will never have a result. So the third, that particular belief, this hope . . .

M: Hope?

Mr. N: Hope of becoming a conscious man has to be based on an experience which I already have had in which I knew and I know now by memory that I then, at that time, in that kind of an experience was, you might say free from all the different things that now belong to my personality. I've explained it several times that such moments of consciousness which happen accidentally to a person, do happen every once in a while in a person's life. And that that would illustrate for me that the fact of an experience can exist even if that what was accidental, but not done as a result of my effort; but that, if it can exist, then I have the hope that if I could apply a certain effort in a definite direction as prescribed by certain rules, that then as a result I could experience again a state of that consciousness even if it existed

only for one moment.

M: I understand, Mr. Nyland and because I understand what you have said, I don't think it's necessary for me to go any further into it. The 3 principles I understand too, but I should like to have now, because I have completed my task, is another task, but one which is a little bit more difficult.

Mr. N: When are you going away now?

M: Uh, I don't know. Right now I'm here and I intend to be here at least until you leave.

Mr. N: You mean you'll be here for another 4 or 5 weeks.

M: Oh - more perhaps. I'm working on other things now.

Mr. N: Ya, alright. And now you want a task?

M: Something that will give me some extra effort, because I find the necessity for extra effort on my part.

Mr. N: What time do you get up Marcus?

M: It varies Mr. Nyland. I let myself wake up whenever the body feels it's had enough rest.

Mr. N: Supposing now your mind has something to say about it and you make your body wake up at 6 o'clock in the morning for the next week.

M: Oh, that would be very simple for me, because I wake up at 5:30 when I cook on the ship.

Mr. N: Maybe we should make it 5 o'clock.

M: That would be much better, yes.

Mr. N: Will we?

M: Well, we could.

Mr. N: ... of course, yes, sure...

M: Okay, then we'll do it, for a week. Now if I wake up (unclear)

Mr. N: (unclear) forget what to do.

M: Right. That's what I want to get at.

Mr. N: Ya. From 5 to 6 you can read for half an hour.

M: Yes. From 5 to 6 you can read for

Mr. N: You think you're awake enough?

M: Yes.

Mr. N: Really?

M: Hmmm.

Mr. N: For 2 minutes - have you got cold water?

M: Yes.

Mr. N: Put your feet in cold water.

M: My feet in cold water?

Mr. N: Huhu.

M: Okay, that's unusual. I usually put my head in cold water.

Mr. N: No, you need your head.

M: Okay.

Mr. N: Put your feet in cold water while sitting.

M: Okay, uh, okay, that task can be accomplished with ...

Mr. N: I hope so, it is not too difficult.

M: No, it's not.

Mr. N: Will you wake up during that time?

M: Ah, now here's the thing I ...

Mr. N: No.

M: Well now here's what I want to find out.

M: Wait a minute, You think you could, Marcus?

M: Could I wake up?

Mr. N: Uh, uh.

M: With my feet in cold water? Without a doubt.

Mr. N: Yes. Then that is the task.

M: But ...

Mr. N: No, no buts.

M: What I want to know is this though, if I wake up when I do as you told me to do, what sign should I look for to find out if I'm awake or whether I'm just -- you know.

Mr. N: Oh, but Marcus you know when you're awake, don't you?

M: Yes, I've had some experiences.

Mr. N: Okay, then you have your own answer.

M: I see, okay.

Mr. N: Okay?

M: Thank you sir.

Mr. N: I'm glad we got satisfied.

Yes Barry.

B: I'd like to ask you about discipline. First of all, I'm a little bit unclear about it. I'm not sure -- it's been my experience that I'm very weak in discipline and I ...

Mr. N: In disciplining yourself?

B: Yeah, disciplining. I don't ...

Mr. N: Are you also weak when someone else tells you?

B: I rebel against that.

Mr. N: Ya, but you do it.

B: Sometimes.

Mr. N: When you can get away with it you don't.

B: Well, it's, it's ... as I look at my life, it's been very difficult for me to accept what people tell me ....

Mr. N: Ya, but let's look at the last 2 or 3 months.

B: I beg your pardon?

Mr. N: Let's only look now for the last 2 or 3 months what you're like.

B: It's been getting better.

Mr. N: Alright, ya. I hope so, but in any event . . .

B: I mean listening to people.

Mr. N: The discipline is already much better.

B: Yes.

Mr. N: Alright. Who could discipline you?

B: Oh, I have to discipline myself.

Mr. N: That's right. But who and what in you can?

B: Well, this is the basis of my question. I'm not, I'm not clear if discipline comes from wish or from restraining my behavior.

Mr. N: We've talked about "I" haven't we?

B: Yes.

Mr. N: "I" is your God. When I wake up, I put myself under the influence of something that I've created. You might say it's a God of my own making. And I've given it certain attributes and I want it, that God, to be in a certain way - I call it objective. I'll give it a task. Something in me apparently is interested in having something as if outside of me which then I can consider my God and when this God tells me to do certain things or to be subject to observation of this deity, that I'm willing to be observed.

B: But how do I sustain it?

Mr. N: The question is, it is not very big and therefore when it doesn't work, I don't feel badly. I now must give it power that that what is my God, I am going to follow -- whatever it will tell me. Either one way or the other. I will be able to make the God

big enough and powerful enough or I make myself small enough so that there is a relationship of something that becomes quite positive regarding me as a negative, or as something that becomes subject to a power which is higher than I am. I endow now that what I create with that kind of a power. This becomes discipline. And I'm now disciplined by that what I have created to the extent that I wish to follow such commands.

N:

B: The difficulty has been that my body doesn't listen to that.

Mr. N: That is exactly why your body has to come in and say: "What feel you are, on the one hand I create a God for you and then you don't want to listen." Something in you is active in that respect. It is something of an entirely different quality than you are yourself. It belongs to you as your essential essence. It belongs to you as a realization of that what you really are, that is, what you are within. You can call it Magnetic Center; you can call it a representation of a totality of things existing as infinity in you and perhaps it is for you the most objective part, small as it is within your life. This speaks. This sometimes is loud enough to tell you that it ought to be set free. How does one hear it? By excluding all the different things of ordinary life until you come to that kind of silence and quiet moments. At such a time you recognize that something is in you which you might say cries for help to be liberated. And this liberation you now try to accomplish by the creation of something which is going to be of a higher power, when it once starts to grow. This is the beginning of your "I" and the "I" now represents the same kind of quality as that what is your Magnetic Center. It's all a question of

determination. If I feel that I am not in discipline and I say, what is the matter with my body, it doesn't want to listen, why should it have such a force ...

B: Yes

Mr. N: ... of its own. Who is there who could actually tell it? well, my mind to start. My "I" if I could create enough of it, if I have enough of a wish as expressed by that what is magnetic center in me wanting to become free. These are 3 things that can oppose every desire of the body.

B: Is there something I can do to -- on the ordinary ...

Mr. N: To do it whenever it comes you find your body to be a little slow, chastise it.

B: Yes, I see, I understand what you're telling me, but in practice

Mr. N: Ya, I know ... go ahead ... go ahead ...

B: I grow stubborn ... there's the inertia of ...

Mr. N: How do you chastise it?

B: How do I chastise it?

Mr. N: Ya, your body.

B: I'm very ... I don't know ... I'm very lenient on myself.

Mr. N: Ya, of course you are, otherwise you wouldn't ask for being disciplined. You have to teach your body that it is not everything. That there are things that are far superior -- even if they may be a little smaller -- certainly in quality. In other words, you have to have belief in that what is really you instead of that based on an assumption that your body is you.

B: I understand this. I'm trying to find out how to get there.

Mr. N: Put your feet in cold water.

B : Put my feet in cold water?

Mr. N: Mmm hmm.

B: Is this a task?

Mr. N: Ya. Not very (unclear)

B: I don't ...

Mr. N: You can take a shower if you like. Start out with luke warm or hot water and turn it off gradually, see how much you can stand. All these things to teach the body that it has certain desires of its own and that it has to acknowledge, in the first place, your mind telling it what to do or not to do. Whenever you find yourself lazy, go against it, maybe not every time, but at least a few times.

B: Well, I've been trying to do this now for sometime. It's as if I'm at a bridge.

Mr. N: No, no, no, no, no. Make it a little more difficult. You're not at a bridge at all. Chastise it, as I say. Make it go without sleep.

B: Well that I ... I work on about 3 or 4 hours sleep.

Mr. N: Okay, that's fine, fine. Then, make it go without food.

B: One meal a day, 2 meals a day?

Mr. N: No meal a day. Without any doubt you have inclinations of the body.

B: Without any doubt.

Mr. N: Without doubt. Everybody has. You know it.

B: Oh yes.

Mr. N: Smoking?

B: Yes and no.

Mr. N: Alright. Say I don't smoke. Talking?

B: Terrible.

Mr. N: Yes say I don't talk.

B: (unclear)

Mr. N: Ya, I know, we are talking about the body, the all-powerful body.

B: Well, how do I keep the mouth shut?

Mr. N: Sew it up. A button, button it. Zip it up. Barry, we're not children.

B: I understand that.

Mr. N: Alright. How do I this, how do I do that. By not doing it.

B: See, the question is -- sounds childish, but it's based on the facts that I haven't been able to do it, when I recognize the problem.

Mr. N: That's true.

B: I could easily say, well I'll try and do it and I make earnest attempts to do it, but in time the aim for the discipline loses its energy of wish.

Mr. N: Then you take a different discipline. That the discipline becomes different. Each discipline after a little while runs dry, or you find ways out of it, you rationalize it or an excuse.

Change the discipline to see how the body likes that. Why couldn't you talk to the body, say: "Now we'll see who is the boss."

B: Well, I sometimes have conversations.

Mr. N: Alright. Keep on talking that way, you know? but don't let the body talk.

B: It's the working of the mind part of the body. The ruminating and running around of thoughts around a certain (unclear).

Mr. N: I don't know what your mind is doing. Many times it belongs to the body only, when it is very unconscious. When it is just talk, talk, talk, I think it is body.

B: Well, I mean thoughts. . .

Mr. N: Well, I don't know they are thoughts. They're not really directed. They are haphazard. They're just churning around (unclear), much of them quite habitual. You know, talking machine.

B: Can I discipline my mind for logical thinking?

Mr. N: Oh, I think so. Yes.

B: I mean how do I . . .

Mr. N: You can allow certain thoughts to be entertained and other thoughts not to be there. Whenever you catch yourself with useless thoughts, tell them to get out. Do something else, you probably have to use your body in a certain form of discipline by doing things so that your mind could become free. If you just tell your mind, your mind probably something in you is not strong enough to prevent the thoughts. You will have to go through quite a long process I think to drain yourself first and then allow any kind of a thought to come in that you wish to come in. Why one tries this so many different ways during the day, if one is really interested in trying to find out what is really functioning. And at times you're not a fool. You know. You know well enough when your body has, sits on the throne.

B: Well, I mean I do run -- I do run these various kinds of experiments and tasks and things like that. It's just that, I mean there's a -- I reach a point which I realize that my success rate is not as high as I would like it.

Mr. N: Then you make a task in the presence of other people and they're going to hold you to it and if you don't, you'll feel ashamed.

B: You see, but the feeling of shame doesn't register that deeply.

Mr. N: Oh yes it does. You do something that is fairly easy and you don't do it and you have to confess it. See if you like it. Your respect of the people . . .

B: Then I'd like to take a task in front of the group here of, of getting up every day at 4 o'clock and reading between . . . no I have to be at work at 4 -- I get up at 3 o'clock and read between the hour of 3:15 and 3:45.

Mr. N: Then we'll make it official. You stand up.

B: Stand.

Mr. N: You tell them what I'm going to do. For the sake of work, not for any other reason. And that you honestly with your conscience will try to do it. Put it seriously.

B: Okay.

Mr. N: No joke.

B: No joke. In front of the group, I would, for this one week, I would like to try everyday to get up at 3 o'clock, between the time of 3:15 and 3:45 to read and as I read to see what happens.

Paul: May I ask you something? You said I'd like to try. Do you mean you're going to do it or not do it?

Mr. N: How does he know?

B: I don't know.

Mr. N: How does he know. How do you know?

P: Well, you can set an alarm clock.

Mr. N: He can, yes. It doesn't mean he will get up. No, you don't know. It's not your task. It's his. It's quite right. He will try honestly.

P: Alright.

Mr. N: That's all you can expect. You never know how sick he may be one morning and what excuses he will have. How do you know? He has to find it. No, don't force him. He wants to say it that way, it's alright. Good Barry. Say now, so help me God.

B: So help me God.

Mr. N: That's right.

Harvey: I was given a task. It was around Christmas time.

Mr. N: Ach, why so late? Because I was away?

H: Ah, yes.

Mr. N: The task run dry, you know, in 2 weeks usually.

H: Yeah, I stopped doing it.

Mr. N: Alright ...

H: Of course I found other things.

Mr. N: ..Well tell about the results.

H: Ah, would you like me to tell how ... what I did (unclear)

Mr. N: Well, go ahead, because I probably will remember (unclear)

H: I was told to -- I was working on things at the time -- building things. I was working on, let's say, refinishing, an old antique carriage lamp and I was told to, not watch my hands, but to watch the tools as I was using them and to think about the tools, how they felt and of their history and everything that was involved, let's say, in the tools and the action I was doing. And I watched the tools and sometimes I thought of their history and sometimes my mind drifted completely on other thoughts and my hands were just doing , using the tools. And other times ...

Mr. N: Could you stop at certain times and then contemplate the tools?

H: I did stop -- pardon?

Mr. N: .. And contemplate the tools? (unclear)

H: I did sometimes.

Mr. N: Ya. It is a task you know.

H: Yea, it was a task.

Mr. N: Not sometimes. It has to be done.

H: Well, sometimes I stopped because I felt that I wasn't doing the task properly, and I prolonged finishing a certain thing I was working on intentionally because I didn't think all the time I worked on it I was applying myself to the task.

Mr. N: No. I think it is good of course to select a certain time. Did you do that: Half an hour or so, now this is the task for this half hour?

H: I don't think I put it (unclear).

Mr. N: It's a kind of discipline, isn't it, also?

H: Yes.

Mr. N: To put yourself really in that kind of a framework in which you allow the task to become your master. You know, one submits to.

If the task is not right and if that is a little bit too much or so the master is not too strong, you cannot expect anything. But this was a fairly simple one. And really - if I don't know enough about how a saw has been made, that you'll take the time to try and find out? Did you?

H: No, you see the tools ...

Mr. N: Can you sharpen a saw? Have you ever sharpened one?

H: I've never sharpened a saw.

Mr. N: Why not? You use a saw, of course.

H: Not on this task.

Mr. N: Oh no?

H: No.

Mr. N: No?

H: I was using files and sandpaper and soldering and ...

Mr. N: Oh, no - no sawing?

H: Not on this task.

Mr. N: None whatsoever?

H: No.

Mr. N: Sandpaper. How do they make it?

H: I thought a lot about that ...

Mr. N: Good.

H: I thought a lot about that ...

Mr. N: Good.

H: ...because I used it quite a bit for polishing.

Mr. N: Ya, and? You got somewhere?

H: Yeah.

Mr. N: What kind of glue do they use?

H: Ah, type of glue. I didn't look into it that much.

Mr. N: Ya, but this is what I mean. You see, if you look at a match. How is it made? How do they get the, the head of a match? How do they get the, the light phosphorous as a head on top of the red one? How? Is there parafin on it? Or what? How is a match machine operated? Why does it burn? Why doesn't it have after glow? Is it treated? If so, with what? You see? You use it many times, same way as a tool. All the different things, becomes interesting of course. You can put it too far and say will (unclear) I have to go to the library for that in order to look it up and

maybe that's a little bit too much time consumed. But I think it will help one to become much more observant about things outside of you. And it's again to acquire that kind of ability, not to take things for granted. It will increase alertness. Not necessarily awakening, but at least a functioning of the mind, wanting to find out certain things and satisfying it to some extent. In that way the mind starts to function differently from usual. It is roused a little bit out of its unconscious state, partly into a semiconscious one or at least a state of being more alert, more awake to itself, as it were, without any particular impartiality, but at least it is active. And a task leads to that, you see? To give you much more of a world in which you happen to live in which you recognize the different parts that are operating in that world. Almost, I would say, you owe it to yourself. Because you are as much a tool as the tools you use, and your body becomes a tool of your head when you have dexterity. And so the conclusion is that what I now try to find out about the tool I will also find out about myself. At most what it will give one is a breaking up of mechanicality. You stop it whenever you consider the tool and you break this mechanical way of behaviour without any rhyme or reason. Sometimes quite habitual. And the way one polishes with sandpaper, you know, it goes almost without your head because your body is going to do it, and you don't even think about it and only every once in a while you stop and see if it's smooth enough and you set it going without you knowing that your arm is being directed. All it is is to look at the surface and there the arm goes without you doing anything about it really and only your body is doing it. You see you take activities apart. You see what are the different factors that influence any kind of an activity and you analyze it that way and in that way you make certain other parts of yourself function which otherwise don't function and it will give you much more alertness of that what really you are and to what extent you're using the tools then for yourself to become more -- I wouldn't call it aware -- but at least much more awake in a certain sense; in a sense of being alive. Try it again this week, in that way. You know? And compare yourself with a tool. Alright?

H: Alright.

Dawn: Mr. Nyland. Talking about self-discipline and, uh, I don't know if we were supposed to, but I tried this task about raising the arms and I wanted to know why we were doing it. I couldn't be impartial to it. I did it for 10 minutes but it was sheer torture.

Mr. N: Oh ~~sure~~, of course it was terrible. It is in the first place to teach your body.

D: So from that point of view it is ~~wort~~ while to (unclear).

Mr. N: It is worth it only for a little while, not too long. But when I said move your head or turn the palms of your hand. There's another something that can be done because I become aware. Rememberber that was the addition I gave him.

D: Yes. That helped to alleviate it somewhat.

Mr. N: Yes, yes (unclear).

D: I was still terribly identified.

Mr. N: Of course you are. You remain identified, the "I" is not identified. The "I" Is not the body, the "I" is not the intellect and the "I" is not your feeling. The "I" is a separate entity. As a matter of fact it has no feelings and it has no mind.

D: Yes, but where there is not yet and "I".

Mr. N: Ya, that's right. This is in order to see that what is the identification is all there is and there isno chance for any "I" to exist. It's a very good realization, although it is not that way in the beginning before you get ~~too~~tired. Afterwards if your desire to continue because you've said - you have said A, you will say B, C -- the bitter end, you're going to prove to yourself you can do it. You see with your mind, still it's good as a discipline. It's quite right, but ~~it~~ is not helpful for being awake and only in the beginning. In the beginning and then there is a point at which ~~it~~ starts to say how stupid. At that moment something can actually be awake. Then you get over that. You continue. Then you are more and more identified, but it is your ordinary mind and the "I" is the (unclear).

D: I still found it valuable from a different point of view. It gave me something to do each morning and after it I was able to be

aware of sensations in my arm when they were relaxed.

Mr. N: Because of this you have set certain things in motion which are not there in the usual way. Because of that I change. My personality changes and it becomes much more open to any kind of an experience. In that way it helps me, you see. But if I keep on having pain, or it is too heavy and I'm tired and so forth I even might feel sorry afterward and say what a dreadful exercise that was.

D: No, there was just extreme relief afterwards.

Mr. N: That's good. Yes of course, you have to ...

D: ...and sensations that, that ...

Mr. N: ... maybe, but they don't help you be more awake.

D: No.

Mr. N: If you were fine, if you were.

D: ...It might have helped a bit

Mr. N: Okay, I hope so. If it does all to the good. But don't go through the exercise in order to be awake. It is much cheaper to say I wake up now.

D: That brings me to another point in my question. I'd like to know what bearing mystical disciplines have on this teaching.

Mr. N: Oh darling. Emotionally?

D: Yes.

Mr. N: ya.

D: Are they valuable, or are they ...

Mr. N: They reach God. A good mystic, he reaches God. He reaches a higher level. He reaches a form of being which is not of this earth. He calls it God. And it is like God in heaven reaching out to him or God reaching out his hand and somehow joining. I've explained it. For a mystic it is always a difficult question. Did he join God or does God join him? Is he going to be submerged in God or is he still as part, united with God. It's always a difficult thing, but the fact remains that there is a contact and that the man in a mystical experience certainly is free from earth for that period and that afterwards he may return to earth and explain it - I've said it many times, read \_\_\_\_\_ or \_\_\_\_\_. Any of the real mystics. They have an experience. They talk about it. They

have visions. They try to tell you how to reach it. They reach it mostly in an emotional sense, and in that process become quite **saintly** and as it were while they are there they have left the earth. In my opinion they don't fulfill the function of a man, but a part of them is united with the Godhead for them and being submerged with it they are then in that sense complete. Now what particular value it has for one depends again on what you wish to be. If I want to taste of heaven and I wanted to know emotionally what it is to be ~~free~~, the way of the mystic is a very good way, but if I return to earth all I have is the memory. There is no, and nothing in existence that will be retained.

D: This is not the development of an "I"?

Mr. N: No, it isn't. It is the development of an emotional center in a special rate of vibration that comes (unclear) to that what is of a higher level. It's beautiful.

D: And this is not part of one's obligation to God as it were?

Mr. N: I don't think it is primarily that. I think it is an obligation which one should reach after one has fulfilled the functions of what is required of ordinary man. I think it's necessary to pay mother nature; to fulfill the obligations that I find myself with when I realize I have been born on earth. And it doesn't mean that I have to accept it, because I can forgo that responsibility and remain unconscious. I can also say, never mind, I won't pay, but I will go to God my way through my feelings and emotions and then I leave earth, and one does. But still the period that one is on earth is not fulfilled. Again I say it's definition. I think it's necessary to fulfill it because I was not born on earth with only a feeling.

D: Then I'm confused as to why we read the (unclear).

Mr. N: Because it stimulates me to be able to see what might be possible in the development of an emotional center. It helps me to indicate what a harmonious man could be when one of his centers would be developed like in the \_\_\_\_\_. But it is only one third at most. It is probably less than that because the body is definitely much more and the mind is so small that I don't know how much is left for the emotional development. If I put it on any

kind of a scale, I know that the emotional development is only half and that if I mystically reach heaven I develop the so la si of myself but the rest is not developed. And when I return there is nothing that can be useful in the continuation of that what is a mystical state and only my memory. And with this memory of course, I can say yes, it was beautiful and it makes me now kind hearted because I have reached an understanding which I have not forgotten and now I try to apply it in kindness to others and I even want to write about it so that they can then follow in my footsteps and perhaps also reach the same thing.

D: But some mystics have lived very active lives.

Mr. N: Of course, they have, because they've found the necessity of applying that what they have preached on earth and tried to fulfill it, but you see they have only developed their feelings and not their mind and they're not entirely clear off telling other people what to do and only to say do the same thing and yield, go to - maybe a cloister -- exclude yourself from the rest of the world. Try to become a saint, or live like a monk. They're real human beings, but in my opinion they're not Man. I limit the definition of man definitely to something that is the result of three centers and that the following of one center is not complete for a man. But I don't fight with anyone who considers that that is important. It maybe and so it was for \_\_\_\_\_. They wrote about that as the development of an emotional possibility which from the standpoint of the so-called fourth way also can be reached. So in that sense it gives a glimpse of whatever might be possibilities. But the way to reach it is not like the \_\_\_\_\_. The way of the pilgrim is not the way of the harmonious man.

D: Well he chastised his body, he uh ...

Mr. N: Oh sure, all kinds of things, yes, instead of developing. Barry is going to chastise his body.

D: Well, what is developing one's body? Sports?

Mr. N: Nothing.

D: I mean in what way does one develop one's body?

Mr. N: Only when one has a will, will the body develop. As it is at the present time on earth it is quite alright the way it is. Why give it special exercises? Wait till it becomes useful for the

purpose of a will whenever I have a mind and whenever I have a conscience, then I need the body to execute that what I think objectively and that of what I feel conscientiously. Then My body has to correspond to that, but not before. I don't need a will on earth. I can do very well with a very strong wish, even becoming selfish. And of course I can chastise the body, thinking that it has all kind of sins so that I want to kill its desire in order for the other to develop. And then what is left of the body? Emasculated? Constantly under the influence of that kind of a chastisement? It will, it will form a certain habit to be always treated that way.. From the standpoint of consciousness and conscience, a will belongs to man at the same level as the other centers, so that the three can function harmoniously with each other. I don't reach it by chastising the body. I reach it by making the body do something that is a command, on the part of myconsciousness, or on the part of what I know as conscience to have to operate. In that way, of course the body cannot follow its own inclinations. It becomes subject, then my wishes are changed into a will. A very definite something, of an ability to do, then my body will do it because conscience and consciousness will tell it what to do, how to be a man. The body then, in that sense, becomes a real servant and it is treated as that, but it is not treated like a slave. It is not beaten. It is placed and it has a very definite place in a triangle of the three centers and in correct way harmonious, in a harmonious way, that triangle is equilateral. If I chastise my body too much, after a little while it is of not much use. I deprive it of its ordinary functions and in my opinion it is a misuse of certain powers for the sake of reaching God too soon. So, will we let it go at that? Uh, with all the task, who, who had arm up, anyone? I've forgotten - yes?

Judy: Yes. I wondered if you could give me a task?

Mr. N: We talked about many. Can you take any of them?

J: Well, I've been doing that, taking other people's. I was thinking this week that I'd like to ...

Mr. N: ...something special...

J: ...have something special.

Mr. N: Tell me then something special about yourself. What are you

doing?

J: I have a pottery shop.

Mr. N: Downtown?

J: Yes.

Mr. N: And you have many people come in?

J: Yes.

Mr. N: And they ask you about pottery?

J: Yes.

Mr. N: And you immediately tell them how much it costs?

J: No.

Mr. N: What do you do?

J: I tell them what we have to offer them.

Mr. N: And then?

J: And then what it costs.

Mr. N: And you say that, you say now how much it is. You say, oh a dollar and a half (unclear) whatever it is uh?

J: When I pick up something?

Mr. N: Ya.

J: Yeah.

Mr. N: Can you wait for a little while before you say it?

J: Yeah.

Mr. N: And then turn it around, look at it, say, oh I think that is five dollars, whatever it may be, I'm not interested in increasing your prices. I'm interested in you taking your time and not reacting too quickly. These things are habits, of course, particular in shop when you have to sell, when you have to do certain things; that is expected of you because you have a customer. And I would like you to use this particular time of ~~yourself~~ when you are engaged in some kind of a business that every once in a while you call a halt to this mechanical behavior. You understand the idea ~~of~~ it?

J: Yeah.

Mr. N: You don't have to wait too long and don't make it obnoxious. Don't make it appear as if you don't know anything about your pottery. You know?

J: Yes.

Mr. N: But there is something in you that at that time could remain quite - you might say almost present to your pottery. Then it is as

if you are considering it. You think about it. You know all the time it is a dollar and a half, ~~but~~ you don't want to say it yet. And during that little period you consider yourself standing there with your pottery in your hand, as if you could become aware.

J: Okay, thank you.

Mr. N: ... and then say it. Alright? Let me know next week if it is -- if it is special enough.

J: Okay.

Mr. N: So, enough for today. Enough to work with. Also, those who have been sitting and just listening. Now will you leave now? With what kind of thoughts and what kind of feelings? How will you go home. How will you think now, afterwards, about the meeting of this kind. What is the value. What is the value that even at the present time you might not, not see it, but maybe afterwards you can extract certain things as a thought about the meeting to put to work, something that is now in you as a possibility. If you could consider coming here to a meeting and listening a little while and to hear about so and so, this and that. That then if you could go home with a firm desire that something ought to be done by you, not by the others, and not to think about the task that have been given to other people, but consider yourself with a task or without, having to face ordinary life and if there is a possibility that you can believe in, that your life perhaps could be different because you wish to make it different and you wish to be awake or at least to make an attempt - in the sense now that we meant it - to work on yourself. In very simple things, not complicated. Don't try it when you are already so involved. Try to see if you can get a taste at times when you just walk and you happen then to see yourself. To see yourself in the sense of observing, of becoming aware of yourself existing, and that something is registered which for you becomes an experience. An experience in an absolute sense -- no further argument. It is a fact then and it becomes truth for you. It is a search for that kind of truth. Truth is reality. Truth is God. Truth is infinity. Truth is your magnetic center. Truth is that what you are when everything that now is called manifestations, all the different functions of yourself -- of your body, of your mind and of your feelings --

have been stripped away, as if you're completely free from all of that, what you now might call ordinary affairs of ordinary life, naturally belonging to you now as manifestations. If you could imagine that everything of you -- including your five sense organs -- were not functioning and that something in you is alive. That would be truth for you. So go home with something in your mind that you have made up, that you wish. In your mind have the wish; in your heart have the clarity; and then have the will to be able to do. Then the steps you take are on the road to becoming a man.

Goodnight everybody.